

Eld a Fisher

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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## CHRISTIAN REFLECTOR

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## Missions.

From the Baptist Missionary Magazine.

Assam.

EXTRACTS FROM A LETTER OF MR. BRONSON, DATED JAIPUR, JAN. 1st, 1841.

Review of the year's labor—State of the mission.

Another year has rolled around, and it becomes my duty to lay before you what we have attempted to do the past year, as well as our prospects for the year to come.

It has been our pleasure as a family to be more actively employed in missionary work during the year that is past than at any former period of our lives. The experiment of living upon the Naga hills with a family, and that too during the rainy season, has been fairly tried; and I can truly say, that until sickness entered our abode, we were never so truly happy in that heathen land. During the greater part of the eight months that we were on the hills, our little school was continued. A number of young men of good standing can now read their own language, and the romanized Assamese; and can repeat the Naga catechism; several other smaller lads can only read easy sentences in Naga. The larger boys can write tolerably well also. Mrs. Bronson has devoted almost her whole time to the school, which, with her domestic affairs, has required no small amount of labor. The first two weeks of our departed sister's missionary life was spent in the school, —with inexpressible joy to herself, and with great satisfaction to us all. Boiram, our valuable teacher, has been very faithful and useful. We daily instruct him also, and hope he may yet not prove useless as a teacher of language, but of the blessed gospel also. Bhughand, the interpreter, has also aided in teaching the smaller boys. The Nagas are a people of such a character, that what they do, they do with their might; and when they come to read, all wish to read at once—and not wait one for another; so that it has been a very useful measure to employ these assistants. Since we came down I sent Boiram up to see if they were still reading at three or four different places. They resemble the Kares more than any people I have seen in the Brahmaputra valley. Their dress is precisely like the Karen, both males and females. They live in small villages in high raised houses like the Kares, but never stop more than a year or two in a place. If I should meet one of them in Karen. For the last two years, my heart has gone out more for this people than any I have seen in Assam. They are scattered along the banks of the river from Bishnupur to Sadiya, and some distance up the Dihing. They speak the language of the Abors, a numerous and powerful race inhabiting the high ranges of mountains on the north bank of the Brahmaputra between Jorhat and Sadiya. I distributed, during that trip, about 600 tracts, but falling ill at Rangpur, or Sibagor, I could not give away so many as I otherwise should have done.

While at Rangpur, I was introduced by our excellent friends, Capt. and Mrs. Hannay, to the adjutant of the regiment, Lieut. E. T. Dalton, a young gentleman from a noble family in Ireland, who kindly urged me to make his house my home while I was in the vicinity. On my being attacked with the fatal jungle fever, I received every possible kindness and attention from him as well as from Capt. Hannay and the excellent and skilful surgeon of the station. —Although a stranger, I was treated like a brother. Lieut. Dalton would sit by my couch the whole of the night, watching every motion and anticipating every want; and he constantly exerted himself to the utmost to make me comfortable. Dr. Furnal was unweary in his attentions, and to his skill and the kind attention I received, followed by the divine blessing, I owe my recovery.

The peculiar trials which have fallen to the lot of this mission, have been a source of deep and painful anxiety to the Board; and in this feeling, we doubt not, all who have been familiar with its progress, have sympathized. But we have reason to trust that fervent prayer has been heard on its behalf, and that God is about to visit it with the tokens of his divine favor. The health of the missionaries was, by the latest accounts, usually good, and their prospects of successful labor, very encouraging.

portion of our Lord's vineyard. To this cause I desire to devote my days.

EXTRACTS FROM A LETTER OF MR. CUTTER, DATED JAIPUR, APRIL 27, 1841.

New station at Rangpur—Printing department.

B. Bronson returned from Rangpur about a fortnight since with improved health, and he is gaining strength every day. He was brought near the gates of death, and had he not left the day he did, for medical aid, I think he would never have recovered.

I have always felt particularly interested in the Nagas, but I must confess I think it appears a less inviting field than the Assamese just now. I think they may be quite as numerous as the Singphos, but I fear the dialects are much more numerous. I should very much regret to see the Naga mission relinquished, but if it does seem important to occupy the vast field below us, even if operations among the Nagas are suspended for a year or two. As br. Bronson had left the hills, and did not feel able to return at present, you will perceive that his attention has been turned to the Assamese. Your letter to him leaving br. Barker's designation to be decided upon by the brethren unitedly, has been received.

Br. Barker has, with the approbation of the mission, selected Rangpur (Sibagor) as a suitable point for a new station. I believe, however, he does not intend to remove thither till the close of the rains, as he thinks he will be able to make greater proficiency in the language by remaining with the missionaries here for a season. Rangpur is an old station, and has but recently been reoccupied by the English. It is a day's journey this side of Jorhat, and is improving very fast. It is the head quarters of the Assam Light Infantry, and the magistrate of the district resides there. The station also has an excellent surgeon.

I am now casting the type for printing the "History of Creation and the Flood" in Shyan, and shall be able to commence setting up the types this week. The gospel of Matthew, in Bengali character, is in progress. The 18th chapter is now in type. I am this day printing an excellent tract, entitled the "The Refuge," in Assamese. It will make about twenty-eight pages. It was revised by br. Brown, having been previously published by the Serampore missionaries. The Sermon on the Mount, in Assamese, has just been printed—1000 copies. Mrs. Brown is preparing a work on Geography, and Mrs. Cutter is translating a Scripture History Assamese. As a mission, we are enjoying better health than we have been for a long time.

The Miris, a people resembling the Kares—Kind hospitality at Rangpur.

I believe I mentioned lately that in my trip down the river to Jorhat, I had some very interesting conversation with many groups of people, particularly with some miris, with whom I stopped at three or four different places. They resemble the Kares more than any people I have seen in the Brahmaputra valley. Their dress is precisely like the Karen, both males and females. They live in small villages in high raised houses like the Kares, but never stop more than a year or two in a place. If I should meet one of them in Karen.

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Appeal.

FROM BALASORE, (ORISSA,) INDIA.

To the Secretary of the American Tract Society:

My Dear Sir,—For some time past I have felt that I must give you some account of the increasing demand for religious tracts in the zillah of Balasore. According to the last census this zillah contained half a million. This, with the countries of several rajahs on the west, containing more than as many more, forms the field of our mission.

We have explored a good part of this field, every where distributing tracts, and more than once they have led poor heathen to apply to us for a more perfect knowledge of the way of life through a crucified Redeemer. All except the very refuse of the people are readers, and are all anxious to obtain our books. From the questions and objections we hear, we have good reason to believe that the books are generally read and understood. Forty or fifty miles from our station, we not unfrequently hear persons repeat whole pages from the tracts that have fallen into their hands.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

WEDNESDAY, OCTOBER 20, 1841.

Delightful Narrative of the Hindoo Akuna.

One circumstance I will mention, which will not fail to cheer the hearts of all engaged in this glorious cause. A few months ago I went with two native preachers to the mountains, about ten miles west of this. While my tent was pitched at a village called Katapal, one of the native preachers fell in with a man who told him that he had for many years been seeking salvation without success. That a year ago he had received a paper tract, in which very strange things were written of God, and Jesus Christ his Son. That he had just been listening to our preaching in the village, and had perceived that we taught the same that was contained in that tract. He then requested the native preacher to invite me to come in the evening, and expound the holy book, and pray in his house.

When I first heard this request I was quite at a loss to know "what the vision could mean." To be invited to enter the house of a Hindoo, especially for such a purpose, appeared like a new thing under the sun. But seeing the man he had sent to conduct me with the two native preachers, I went on "nothing doubting." As soon as we entered the door he fell down at my feet, but was raised, receiving the same reproach Peter gave to Cornelius. In a neat little cottage were seated his aged mother, three brothers, and two of their wives. In one end of this apartment was a folded blanket, designed for a seat, and a lamp for my accommodation, on each side of which were hats for the native preachers.

As soon as we had become seated, Akuna (for that was the man's name who called me,) said, "Now we have all met for the purpose of hearing you declare the word of God, and of praying to the Most High." You can judge how much I was reminded of Cornelius, and I should have been sure that this man was endeavoring to imitate him, had he been acquainted with the New Testament; but we obtained clear evidence that that sacred volume had never saluted his eyes. I can now here give a full account of our remarks and prayers; suffice it to say that we pointed him and all his house to "the Lamb of God who taketh away the sin of the world," during which I listened with profound attention.

When I returned to Balasore, Akuna, and a brother-in-law of his accompanied me, and spent several days at my boarding house, attended with apparent delight upon all the means of grace. He has since met with much opposition from his village people; but I trust, in the end, he will have strength to burst through all opposition, and find that Savior who has died for sinners.

Grant requested for Balasore.

Heretofore, we have obtained all our tracts and gospels from Cuttack through the kindness of the English General Baptist missionaries; but we find this in many respects inconvenient, and we cannot expect them to supply our parts of Orissa, as their own field is so large. But one of those who are engaged in printing, who takes charge of the press, and makes all translations; and we may justly ask, what can he do for many?

We have lately had encouragement from our society that we should have a printing press. This will indeed be highly important for our mission, and what we shall then need will be means to put it in operation. We earnestly hope your society will remember the poor healthen in our vicinity.

Yours, sincerely,

E. NOYES,  
Missionary of F. W. Bap. Board.  
BALASORE, July 9, 1840.

## Religious Miscellany.

The Heir of Jeroboam.

BY THE AUTHOR OF "THE RIVAL CRUSERS," &c.

And all Israel shall mourn for him and bury him, for he only of Jeroboam shall come to the grave, because in him is found some good thing towards the Lord God of Israel.

1 Kings xiv. 13.

The Ten Tribes of Israel have revolted from their king, and chosen them a new ruler, yet it did not necessarily follow, that they should choose a new God; nevertheless, they did so, and, in blind obedience to the artful policy of the leader they had set over them, bowed down to the calves of Bethel and of Dan, instead of worshipping Jehovah in spirit and in truth.

The fifteenth day of the eighth month had been appointed a high festival, for misguided Israel. It was the time destined by the proud son of Nebat for the consecration of the new Temple, devoted by him to the abomination of Egypt—to the worship of the calf and the ox.

There was one absent from this ceremony, who ought to have had, above all the matrons and virgins of Israel, a distinguished place at a solemnity where her husband first fully exercised his regal functions as king of Israel. Material love had caused the queen, the wife of Jeroboam, to forego the regal circle that she had never yet worn,—to lay aside her shining robes, and, in the guise of a poor wayfaring woman, take a dangerous and fatiguing journey on foot into the kingdom of the incensed Rehoboam, in order to inquire of the Prophet of Shiloh, whether her son, who had lately been smitten with a grievous sickness, should be restored to her.

The day devoted to the idolatrous consecration was past, drawing to a close; the sun was already verging towards Mount Gerizim. Although a day set apart for heathen rites, and those unholy festivities, the allurements of which were the real cause why the descendants of Abraham so often forsook the pure worship of the Most High God, and which were wont to be continued far into the night; yet there was no sound abroad that evening, of riot or revelry; no noisy shout; no unallowed dances; no umbrellas beaten in honor of Astarte, queen of approaching night. A solemn silence dwelt in the streets of the new built city of Samaria;—those streets which in the morning had echoed to the hasty footsteps and joyous cries of the assembled thousands, were now sad, solitary, and deserted; for every man, terrified by the manifestation of the power of the Almighty, had fled in the morning from the celebration of the idolatrous rites, and sat trembling with fear in his own home, expecting momentarily the same punishment that had befallen Korah and Abiram of old.

"Wherfore dost thou reiterate that mournful word 'ever' thus sadly on my ear?" asked Jeroboam, half angry, yet weeping.

"Because I go where the Idolater and demon-worshipper can never come: therefore do I again say, that when death parts us, we part for ever. Alas, alas! even in this world does the punishment of rebellion against the Most High commence; and I, wretched that I am, share in its anguish. I shall not breath my last on the bosom of my tender mother, nor have the satisfaction of bidding her a last long farewell!"

"Say not so, Abijah," returned the king;

A prophet, armed with the power of the Great Jehovah, had appeared before the idolatrous altar that day; had smitten the king and priest of rebellious Israel before the eyes of his people, when at the scene of his pride and impurity; had denounced war against the Ten Tribes, and their newly-chosen sovereign, had rent their altar, and scattered the ashes of their sacrifice to the wind.

Thus had passed the morning of the first day on which the kingdom of Israel had turned from the worship of Jehovah; and before night had closed on that eventful day, the Lord their God again showed forth his omnipotence.

He—the false shepherd, the guilty one who had caused erring Israel to go astray,—now sat in the gorgeous palace which he had lately built, toss'd by a tumult of contending passions. He was by the sick couch of his sleeping son; one moment soothed by all the tender feelings of a father's love, and the next agitated by pride, rage, and shame. Now he beat over the pillow of his beloved Abijah, watching with intense agony the death-dews that gathered, in sickly drops, on the high and pallid fore-head of the boy,—then, ever and anon, his thoughts recurred to the humiliating events of the morning; and he clasped and shook his javelin, that laid beside him, as if he would indeed ascertain whether his right hand, which had that day been so suddenly withered and restored again by the omnipotent word of Jehovah, had lost sight of its mighty strength. Remorse, remembrance of the mercy so lately vouchsafed to him on a slight expression of penitence, nearly bowed his soul to prostration before the Almighty Lord, upon whose household as a lowly peasant, yet did the blind old prophet hail her with these awful words: "Come in thou wife of Jeroboam, for I am sent unto thee with heavy tidings." And I say unto thee, my father, that woe! woe! is denounced by him against thy whole house. I am taken from the evil to come. I have found favor in the eyes of the Lord, He, because I have served him and loved him with my whole heart, from my youth upward, is graciously pleased to withdraw me to himself, from the desolation that hangs over my idolatrous house. Listen to what the blind old prophet says to thy mother: "Arise thou, therefore; get thee to thy house; but when thy feet cross the threshold, Abijah shall surely die!" Ah, my mother! how often this noon, when thou turnest thy face homewards, didst thou hurry on with wild haste, frantic at the thought of my danger! Then again didst thou tarry with lingering steps, dreading to approach that fatal threshold, knowing that thou dost bring me doom. Now does thy impatience of suspense, and the strong desire of maternal love to behold me once again, prevail over fear. I hear thy well known steps fast approaching thy home. Thy foot is now on the threshold. I hold out my arms to thee in vain,—they will never reach thee! My eyes grow dim,—thou comest,—I die!"

"Her parting words were, that she would return ere the sun sank behind Gerizim, and lo! he is now partly eclipsed by the peak of the hill. She must be near at hand."

"She does indeed draw near, but Abijah will not behold her face. I shall, it is true, hear the sound of her footsteps on the threshold; 'I shall stretch out my arms toward her, but will not reach her. Oh, my mother, my mother will not reach her. Why did not thy heart yearn towards thy God?"

"These are wild and wandering words my son."

"Hearken, my father. I speak not from myself; there is a spirit and a power within me, that lifts me up and gives me strength to contend with the approach of death, in order that thou mightest receive the last warning vouchsafed to thee by the Eternal Jehovah. I have slumbered through the day; but the spirit of prophecy descended on me as I slept, and in spirit was I led forth from the body, and I followed the steps of my mother on her weary way. I saw her pause, and clasp her hands, in agony of soul, as she stood before the door of the prophet of Shiloh; and when she entered the dwelling, she saw that man of God, who anointed this King of Israel in happier day, and was the bearer of glad tidings to thee, if not who would have heeded them. His eyes are now sightless and rayless; the darkness of age has fallen upon them. The Queen of Israel presented herself before his household as a lowly peasant, yet did the blind old prophet hail her with these awful words: 'Come in thou wife of Jeroboam, for I am sent unto thee with heavy tidings.' And I say unto thee, my father, that woe! woe! is denounced by him against thy whole house. I am taken from the evil to come. I have found favor in the eyes of the Lord, He, because I have served him and loved him with my whole heart, from my youth upward, is graciously pleased to withdraw me to himself, from the desolation that hangs over my idolatrous house. Listen to what the blind old prophet says to thy mother: 'Arise thou, therefore; get thee to thy house; but when thy feet cross the threshold, Abijah shall surely die!' Ah, my mother! how often this noon, when thou turnest thy face homewards, didst thou hurry on with wild haste, frantic at the thought of my danger! Then again didst thou tarry with lingering steps, dreading to approach that fatal threshold, knowing that thou dost bring me doom. Now does thy impatience of suspense, and the strong desire of maternal love to behold me once again, prevail over fear. I hear thy well known steps fast approaching thy home. Thy foot is now on the threshold. I hold out my arms to thee in vain,—they will never reach thee! My eyes grow dim,—thou comest,—I die!"

"I am afraid to hear such wicked words."

"Well it is very wicked," replied he,

## CHRISTIAN REFLECTOR.

## Home Mission Department.

For the Christian Reflector.

Indiana:

AMERICAN BAPTIST HOME MISSION ROOMS, October 15th, 1841.

They that fear God least, have the greatest reason to fear him.  
The more we shall fear God the less we shall fear men.

If God's earthly presence is so good, what is his heavenly presence?

The presence of God's glory is in heaven, the spirit of his power on earth, the presence of his justice in hell, and the presence of his grace with his people. If he deny us his powerful presence, we fall into nothing; if he deny us his gracious presence, we fall into sin; if he deny us his merciful presence, we fall into hell.

Our love to God is the reflection of his love to us. 1 John iv. 19. We love him because he first loved us.

Of Christ.

Christ made himself like to us, that he might make us like to himself.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

God will give us nothing for our sakes, but we will deny us nothing for Christ's sake.

A believer's comfort in living is to live to Christ, and in dying, it is that he shall go to Christ.

Christ's Blood Ransom.  
Christ's Spirit is the soul's Comforter.  
Christ's Supper Food.  
The Lord's Day Death.

A Christian may triumph in the death of Christ!

"O death! where is thy sting? O grave! where is thy victory? O hell! where is thy terror? O world! where is thy malice? O sin! where is thy strength? O my soul, where are thine accusers?"

There is no honor like a relation to Christ; no riches like the graces of Christ; no learning like the knowledge of Christ; and no persons like the servants of Christ.

The love of Christ is stronger than death, sweet than life, and better than wine.

Of Saints, or True Believers.

Honest-work is better than head-work; and it is a better temper to be fervent in charity than in discipline.

A child of God had rather a thousand times suffer for Christ, than Christ should suffer by him.

When a child of God thinks he can go alone, he is nearest falling.

Believers! remember them may be true grace, where there is no comfort.

Of Sinners.

If we are graceless here, we shall be speechless hereafter.

Hated is due to sin, compassion to the sinner.

Do not think to begin to live when thou art ready to die.

Let not your hearts flatter you, nor the world comfort you, when God threatens you.

God tells you, if you repent, you shall find mercy; and will you not believe him? Because thou hast been a sinner, wilt thou make God a liar!

Of Sin.

God allows us anything but sin.

If sin be in the fashion, we must be out of it.

If thou art not purified, thou art not pardoned.

Get this principle in your hearts, there is nothing got by sin nor lost by holiness."

One that is sincere, hates sin in himself, and abhors it in others.

Our hatred of sin must be irreconcilable; and our endeavors against it perpetual.

Sin is a penitent's burden and wound, but Christ is his cure and comfort.

Of Repentance.

Repentance begins in the humiliation of the heart, and in the reformation of the life.

If we think amiss of Christ, we shall never believe; if we think well of sin, we shall never repent.

Of Faith.

The true tears of repentance flow from the eyes of faith.

Though faith be necessary to our justification, good works are necessary to our salvation.

Keep good principles, and they will keep you.

There is a difference between contending for the faith, and babbling for a fancy.

If that is sincere, hates sin in himself, and abhors it in others.

Numerous other cases might be mentioned to illustrate the extent of ministerial destitution in that State, and the self-denying, laborious efforts of the few ministers there to supply it, but these are sufficient.

We are obliged to add, with an aching heart, that no more can be sent there at present by us.—The state of our treasury will not admit of it, as is evident from the statements in the "Circular" of the Executive Committee published below to which particular attention is respectfully invited.

BENJ. M. HILL, Cor. Sec.

Circular

OF THE AMERICAN BAPTIST HOME MISSION SOCIETY.

TO BAPTIST MISSIONARY CONVENTIONS, ASSOCIATIONS

CHURCHES AND INDIVIDUALS.

BELOVED IN THE LORD: The Executive Committee of the American Baptist Home Mission Society, impelled by a sense of duty, solicit your attention to their financial condition.

It is well known that the appropriate field of the society is North America. In this field they have been laboring nearly ten years, during which period great good has arisen through their instrumentality to the new settlements of the Mississippi Valley, the British possessions to the Texas. And many and strong auxiliaries have been raised up to the Foreign Mission. Tracy, Sunday School, Education, Bible Societies. More undoubtedly, would have been effected, had their pecuniary means been greater. But our treasury has always been scantily supplied.

There are now about 80 missionaries under appointment the greater number of whom occupy important stations; but there are many more important places, and some western States where we have not one missionary. The true interests of the Society demand that the appropriations should be equalized throughout the different sections of the field, as far as their necessities require and other circumstances admit; and this, the Committee are endeavoring to accomplish. But with their present resources this can only be done by discontrolling some appropriations already made, and applying them to portions of the field where few or none now exist; a measure which would be humiliating to the Committee as it would prove disastrous to the Society and its beneficiaries. The operations of the Society should be greatly enlarged, and not contracted at all. But this cannot be done; nor can all the stations now occupied be much longer sustained unless the treasury is more liberally supplied. This will be done in the following way, viz.: For two years past the receipts have been diminished at present the liabilities of the Society exceed their means at command more than \$20,000, and that amount is increasing daily because of the inadequate supplies of the treasury, and the constant drafts upon it for the payment of missionaries' salaries. During the month of August the receipts were \$119,70, and the disbursements for that and the previous months exceeded the receipts \$2265. The appropriations have been made with caution and a firm reliance upon the ability and disposition of the denomination to supply the means to cut off human sympathy: that while the latter should never be done, the former is a Christian duty—a necessary means to be used for the salvation of the erring and sinful.

Resolved, That where there is occasion for labor there is the same occasion for suspending fellowship, until there is repentance and reformation.

Resolved, That the time has fully come to suspend Christian fellowship between us and slaveholders and their abettors, until they repent and reform—that we cannot receive them into co-operation in religious worship, or in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

Resolved, That all members of Baptist churches in Vermont, who are abolitionists, and are of opinion that the present state of affairs demands immediate and entire disengagement from the cause of our countrymen, are hereby invited to become members of this Convention.

Prayer does not consist in gifted expressions, and a volubility of speech; but in brokenness of heart.

They who spend their days in faith and prayer, shall end their days in peace and comfort.

Our life is a passage to eternity; it ought to be a meditation of, and a preparation for eternity.

The longest life is a lingering death.

Death, to a Christian, is putting off rags for robes.

There is nothing terrible in death, but what our lives may have made so.

If heaven does not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

As heaven is kept for the saints of Christ, so they are kept for heaven by the Spirit.

The reason why so many fall into hell, is because of the increasing demand upon the treas-

## New York State Temperance Society.

The semi-annual meeting of the New York State Temperance Society was held on the 5th inst., Gerrit Smith, Esq., one of the Vice Presidents of the society, was called to the chair. The attendance was not large, yet at the close of the meeting, there was found upon the roll book one hundred and twenty-five names, extending through twelve counties of the State.

On Tuesday, the morning session was spent chiefly in preliminary arrangements, the appointment of business committee, &c.

In the afternoon, the Report of the Executive Committee was adopted and ordered to be printed with the proceedings of the meeting.

A series of resolutions was then introduced by the business committee, and live of them presented for the action of the society.

The first resolution is as follows:

"Resolved, That the New York State Temperance Society publicly render their thanksgiving and acknowledgment to the Giver of every good, for His guidance and direction, both in their associated and individual capacity; especially for preventing the ignorance, prejudice, or mistakes of friends of Temperance from destroying or materially injuring the great and noble work He has, in part, entrusted to their feeble agency; and to kindly overruling the counsels and works of the enemies of the temperance enterprise, so as to make them eventually tend to the furtherance and triumph of the cause."

Mr. Taylor, in support of this resolution, called the attention of the meeting to some of the marked eras in the temperance reform, &c.

The vote upon this resolution was taken by ringing, as an indication of the reverence or devoutness with which it was passed.

The 4th resolution, which has reference to the action of churches, was the first that elicited much discussion, and reads,—

"Resolved, That those congregations and churches which frequently and continually circulate the total abstinence pledge in their several assemblies, and record the names of the signers in a book, keep them for that purpose, are doing much to promote the temperance cause; and that the congregational and individual who identify themselves as co-workers in this cause, by stated contributions to the funds of temperance societies, are exerting a benign influence, and are deserving of the gratitude of the wise and good."

The resolution, although not referring in express terms to the use of the Lord's day for the purpose of promoting this cause, yet in the discussion upon it, much was said in regard to the objections that are made to the holding of temperance meetings on the Sabbath.

Gerrit Smith, speaking in favor of the resolution, said he was a believer in the Christian Sabbath. He regarded a conscientious, strict observance of it, as necessary.

Resolved, That slavery is sinful, under all possible circumstances.

Resolved, That where there are sins, there are course sinners.

Resolved, That to commit an enormous sin is to do an enormous sinner.

Resolved, Therefore, that inasmuch as slaveholding involves, so far as human discernment can go, the highest crimes which it is possible for men to commit against their Maker or their fellows, it follows that those who commit these crimes are among the highest criminals before God and the universe.

Resolved, That whatever is sinful in those who are not reckoned as Christians, is more sinful than those who make pretensions to Christianity and holiness—such as a sin of this character is aggravated in proportion to the light enjoyed—and these, on their own showing, enjoy greater light than any others—and furthermore, inasmuch as these set themselves up and are followed as examples.

Resolved, Therefore, that slaveholding ministers and church members are sinners above all other slaveholders.

Resolved, That the church can not be the salt of the earth or the light of the world, while it is itself corrupted and darkened by this sin.

Resolved, That, from all these considerations and others, there rests a fearful responsibility on the church in relation to this sin, and the strongest obligation on all professing Christians, individually and collectively, to use efficient and unremitting exertions for its removal.

Resolved, That such legitimate results of slavery as theft, robbery, adultery, and murder, are those flagrant violations of the law of God and the rights of man, which the Bible every where condemns, and which separate from slavery, every where except those who are guilty of them from the pale of the Christian church.

Resolved, Therefore, that consistency requires those who withhold Christian fellowship from such as commit any one of these sins, much more to do it from such as support a system involving them all.

The discussion upon the resolution took a very wide range. Rev. Allen of Paris Hill Dr. H. Abbott, Mr. Pease, Mr. Tappan, and a number of other members participated in the discussion.

Mr. Allen said he gave the resolution his hearty approbation. And it was not for the reason that Mr. Smith had given, because the reformed drunkard had no time to lecture on any other day than the Sabbath. Mr. Allen said his reason for attending a temperance meeting on the Sabbath was that temperance was religion. He had it to be a part of the gospel. He had no sympathy with those who regarded temperance meetings as a kind of opposition effort, made against other meetings.

Resolved, That to do this, is to institute a test—that is as old as Christianity, and identical with its most notorious workings and its most commonly received practices.

Resolved, That it is not the province of the tests of Christian fellowship to undertake to reach the heart, otherwise than through the product of the spirit given by our Savior. Ye shall know them by their fruits; and that to exclude from Christian fellowship for non-stealing, is judging the heart no more than to exclude from Christian fellowship for horse-stealing.

Resolved, That advocates and abettors of slavery at the North are at least as culpable as slaveholders at the South.

Resolved, That those Baptists at the North who gave their influence and aid to Jonathan Davis, in his late shameful course in the free States against the cause of emancipation, are at least equally criminal with Davis himself.

Resolved, That it is essential to Christian character, not only not to hold slaves or connive at slaveholding, but likewise to advocate immediate repence and forsaking the damning sin.

Resolved, That those who refuse to advocate the cause of the perishing, until their cause becomes popular, or until those are crushed or removed who are in early life, habits of inebriety, and artlessness, way, yet the facts, ungarnished and artlessly told, were so affecting as repeatedly to bring tears to the eye of every hearer. Mr. Stinson is a man of more than ordinary talent, and took quite an active part in the discussions of the society.

Wednesday forenoon, the society again entered upon the discussion of additional resolutions, which had been introduced by the business committee. The greater part of the morning session was spent upon the "fruit of the vine" resolution.

Resolved, That it is one thing to suspend Christian fellowship; and that it is another and different to exclude from Christian fellowship for non-stealing, that while this division becomes strength.

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Resolved, That the time has fully come to suspend Christian fellowship between us and slaveholders and their abettors, until they repent and reform—that we cannot receive them into co-operation in religious worship, or in the use of means for the conversion of the world, until they forsake their ungodliness and inhumanity.

Resolved, That all members of Baptist churches in Vermont, who are abolitionists, and are of opinion that the present state of affairs demands immediate and entire disengagement from the cause of our countrymen, are hereby invited to become members of this Convention.

Prayer does not consist in gifted expressions, and a volubility of speech; but in brokenness of heart.

They who spend their days in faith and prayer, shall end their days in peace and comfort.

Our life is a passage to eternity; it ought to be a meditation of, and a preparation for eternity.

The longest life is a lingering death.

Death, to a Christian, is putting off rags for robes.

There is nothing terrible in death, but what our lives may have made so.

If heaven does not enter into us by way of holiness, we shall never enter into heaven by way of happiness.

As heaven is kept for the saints of Christ, so they are kept for heaven by the Spirit.

The reason why so many fall into hell, is because of the increasing demand upon the treas-

ries over them. He was in favor of a resolution that should speak very distinctly on this subject. He did not think the substitute amounted to much. He had heard of no one's objecting to it, but he heard "whining words" as they term it, ridiculed. But he had never heard any objection made to the use of new wine, if they could get it. They could not give this any nickname, for it was as truly wine before it was fermented, as new cider was before fermentation commenced.

On the whole, Mr. Spencer said he did not like the substitute. It passed no censure upon men who drank alcohol at the Lord's table—a substance which the slaves fastened an eating rope round the other's body, tied him to the saddle, and drove off. When he met and questioned, "That black rascal undressed and ran away from me," he caught him, and said, "I'll be running away again in a hurry, after this mass-a-had the cooking of him." Thus failed attempt to get a little warm approval, accompanied with honest offers of refreshment for himself and his wife.

When arrived at a convenient place, the slaves exchanged places; the master submitting to his wife in his turn, while the other performed his part. The slaves met and questioned, "That black rascal undressed and ran away from me," he caught him, and said, "I'll be running away again in a hurry, after this mass-a-had the cooking of him." Thus failed attempt to get a little warm approval, accompanied with honest offers of refreshment for himself and his wife.

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## CHRISTIAN REFLECTOR.

### Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 20, 1841.

#### THE CHRISTIAN REFLECTOR.

Baptist Abolitionists.

Aid, immediate aid, is necessary in order to place this paper on a permanent footing. Will the friends of the slave take immediate measures to raise funds for this purpose?

There are two ways of doing this.

1st. By subscribing to the stock of the Christian Reflector, which is divided into shares of \$10 each, on which eight per cent interest is allowed, by deducting the same from the price of the paper, and which if desired, (should the paper be fixed substantially) will be refunded, or applied to such objects as may be specified by the stockholders.—

There is still room for more subscriptions to the fund of \$3000, which was proposed to be raised last spring, by the N. Y. City Bapt. A. S. Society, which Society pledged, (and have partly paid) the sum of \$500 towards it. Let those who wish to aid, send in their money towards the completion of this sum.

2d. By enlarging the subscription list.

There can be much more done in this way than has yet been.

Let each subscriber consider himself an agent, and send the money for at least one new subscriber, and the list will be doubled. Several persons have obtained a number in their different neighborhoods. Let others follow their example.

Every new subscriber who will send two dollars, free of expense, shall receive the paper from the time of his subscription till the 1st of January, 1842, thus giving them the numbers between the time of their subscription and the 1st of January next.

Every person who will send TWENTY-FIVE DOLLARS, free of expense, shall be entitled to the paper for LIFE.

To persons associating themselves into companies, it will be sent on the following terms:

Individuals or companies paying for 6 copies in advance, by one hand, shall have a 7th gratis; or so paying for 11 copies, shall have the 12th and 13th gratis; or 15 copies shall have the 16th, 17th and 18th gratis; or 19 copies, shall have the 20th, 21st, 22d and 23d gratis. Ministers who will procure five subscribers, and pay \$10, shall have a 6th copy gratis.

A word to delinquent subscribers. Bills were sent a few months ago to all who were in arrears for the past year or more. Some to whom they were sent have remitted the amount, others have sent the advance pay for next year, others have not paid. Will every person who has not paid his subscription remit the amount, immediately in current money, free of expense. Let no one imagine, that, because his account is but small it will do no good. A little is better than none. A small sum from a number of persons will make a large one, and that large sum in now needed.

Let an immediate effort be made to establish the paper on a substantial foundation, that thus it may be able to reflect still more light upon the subjects it discusses. It has been proved that a paper such as the Reflector, is needed by the Baptist denomination in this country, as a channel by which information may be conveyed to the denomination on the subject of slavery. Be not backward, then, in sustaining it. Let there be no waiting out for another, but let each man do his duty, and the work will be done speedily.

All communications, POSTAGE PAID will be attended to.

Address the Editor, WORCESTER, MASS.

**The Western Rail Road Accident.**—Last week we published a notice of the dreadful collision of cars on the Western Railroad, by which two persons were killed, and many more very seriously wounded. We have since seen the official apology for the corporation, signed by three "disinterested" gentlemen, in which the blame is by implication thrown on the murdered conductor, Warren. But the public will see that it was the result of gross carelessness, on the part of one of the gentlemen paid for doing business for the corporation; and he is the person who should have been dismissed in disgrace, (if beyond further punishment by law,) rather than the conductor Lee, who did his best, as appears, to communicate the blundering instruction for a change in the time of running to Mr. Warren. No man of common sense would direct any change in running that could by possibility cause collision, without knowing certainly that all concerned understood the arrangement.

We trust all who were in any way injured by the collision will insist on the full measure of pecuniary damages that a jury will allow them, (which will not be small;) for though but poor consolation for loss of life or limb, it is the only way to appeal to the feelings of a corporation. And further, if public opinion cannot do it, we trust the legislature next winter will pass such laws as will effectually suppress such carelessness, even to the extent of suspension, or a long imprisonment, of some of the officials who are so free with the lives of others, while they are careful not to risk their own precious lives in their rash experiments.

The Western Rail Road has been built with the public money for the public accommodation, but the public do not like to be dashed into their graves through the gross blunders of those they pay for carrying them safely. This is a great thoroughfare over which great multitudes wish to pass; but without some assurance that their lives shall not be trifled with, many will adopt some safer method of locomotion. Many will prefer to come from Albany, via New York and Norwich, where they can be sure of care and attention, and have a reasonable hope of arriving safely at their destination.

A meeting of the Juvenile Temperance Society of Worcester will be held at the Unitarian meeting house, on Saturday afternoon next, at 3 o'clock. Mr. Crosby agent of the Mass. Temperance Society will deliver an address. All interested are invited to attend.

The trial of Alexander McLeod for the murder of Anson Durfee, has resulted in the acquittal of the prisoner. This is what we have always supposed would be the case. The only remaining question of dispute with Great Britain, is the Boundary. May this be speedily and amicably adjusted.

McLeod left for England, on the 16th inst.

A mass Temperance Convention was held in New York city, on Wednesday last. The day was beautiful, and the assembly large. The delegations from the various sections of the country carried appropriate banners. The gathering took place in Tompkins Square, where it was addressed by T. M. WOODBURY, Esq. Meetings were held in several places in the city during the evening.

*The Almanac and Baptist Register for 1841,* is received.—It contains calendar pages for every part of the United States. Statistical tables of the number of Associations, churches, members, &c.—The number of Baptists stated, in the United States, is 573,700. Also a list of Baptist periodicals, Baptist Institutions, United States officers, &c. &c.

Messrs. Stephens and Catherwood set sail for Central America on the 9th inst. to be absent six months. They are provided with a complete daguerreotype apparatus for the purpose of taking exact drawings of the ruins they may discover.

For the Christian Reflector.

**Sketch of an Anti-Slavery Tour in N. Y.**

Having been repeatedly solicited to publish an outline of my recent journey through some parts of the State of New York, I cheerfully furnish such facts as it seems to me may be of profit to the good cause. It would be impossible to give a minute sketch of every place visited, and of every meeting held; but if the reader will accompany me to a few points of observation, it may perhaps be neither unpleasing nor unprofitable.

My route from the Old Bay State to the Empire State was travelled in company with a gentleman well known to the readers of this paper. I mean no one else than its worthy editor. The Great Western Rail Way afforded us many rich views, and opened a door entrance to one of the most picturesque countries I have ever seen. We had scarcely crossed the line which divides the States of Massachusetts and New York, when we were met with the startling intelligence of the loss of the steam boat Erie—thus admonishing us, and all around us, at the threshold of our journey, of the uncertainty of our own grasp on the web-like thread of life. Truly, it is ever thus. "What shadows we are—and what shadows we pursue!"

At Albany I parted for a time with Br. Grosvenor—he to remain there for a Sabbath, and I to pass on to Hamilton. The jaunt of the Valley of the Mohawk was performed in company with Professor Chaplin, of South Carolina, and his young and lovely bride—a daughter of Br. Dunbar, of New York. It was redundant with splendid scenery—but miserably poor as to the structure of the road, and the accommodations of the cars. If the Mohawk and Hudson Rail Road Company do not supply furnish more comfortable vehicles, I hope travellers will respectfully "beg to be excused" from being boxed up in such sheep-peas as are now furnished. The conversation nearly all the way from Albany to Hamilton, turned on the subject of Slavery and Abolition. All my fellow travellers seemed deeply interested. While I would not touch for the abolition orthodoxy of Professor Chaplin (son of the late Dr. Chaplin) I cannot but hope that his kind and generous heart, and especially that of his wife, will warmly sympathize with us at the South. Such men, by a prudent and consistent course, may be of incalculable service to the great cause of justice and mercy.

Utica afforded me an opportunity of looking back on the progress of our righteous enterprise. I visited that city in 1833, when it was not known that there was a decided Abolitionist in it. A single lecture, delivered in the basement of the First Presbyterian Church, was the means in the hands of God of converting and enlisting some of the most efficient Anti-Slavery Agents now at work in the country.

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The proceedings at Hamilton are already before the readers of the Reflector. But it may not be expedient for me to mention here that as the Reporter of the Convention I took notes of all the principal speeches, and expect to write them out either for an extra Journal, or for the columns of this paper. Suffice it to say that every thing said of the character of our meeting by Br. Goodell, and others, is fully borne out by the facts of the case.

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After attending a cheering meeting in Albany, I have closed my first Anti-Slavery tour among the Baptists in Central and Western New York. I am now again in the field along the banks of the Mohawk, expecting to spend a month in labor for our country with my friend HENRY B. STANTON.—Next week I attend the Baptist State Convention at Whitestown, of which, and of other masters pertaining to my mission of love, I shall make such report as duty requires.

CHARLES W. DENISON.  
Johnstown, Fulton Co., N. Y., Oct. 7, 1841.

Br. Phinney, the Pastor, whose discreet efforts are promoting the great work.

**ONEIDA ASSOCIATION.**—I attended this meeting at Vernon, and was well received by the pastor of the church, Eld. Robinson. Several opportunities for preaching were afforded me. There is a strong Anti-Slavery influence in this Association, which is destined, ere long, to control it.

At Peterboro', (the residence of GERRIT SMITH,) I found, as may well be expected, it was all Abolition—Abolition in doors and out—Abolition in the churches and Abolition in the stores—Abolition in the field, and Abolition by the way side. If I should use a figure, I would say that Peterboro is Bible-baptized into Abolition, in the name of the Father, and of the Son, and of the Holy Ghost.—Gerrit Smith, I am happy to inform my brethren, takes a deep interest in our movements, and will show it in a practical way when our National Convention shall be thoroughly engaged in all the obnoxious of gospel benevolence. He has already given several hundred dollars to the Free Will Baptist Mission, on account of their freedom from the least taint of Slavery; and the time is rapidly coming when he will as effectually aid us.

Another gentleman has informed our Br. L. P. Noble, now of New York, that he has one hundred dollars ready for a Baptist Mission that shall be put into all participation with the price of blood.

**MADISON ASSOCIATION.**—This meeting was held at Clockville, but I had only a short opportunity in attending it. Here is undoubtedly a numerical majority in our favor among the churches, and we have only to proceed wisely and cautiously, and the influence of the body will be given to the side of impartial liberty. Eld. L. Fletcher (who I understand, has had it in contemplation to labor hereafter as an Evangelist, and who has been very useful in such labor) all the Faculty of the Hamilton Institution, and Eld. J. Knapp, are in this Association. It meets next year, soon after the Commencement, with the church in Cazenovia, Village.

**Resolved.**, That we regard with undiminished interest the operations of the American Baptist Publication and Sunday School Society, and the great and important work in which it is engaged; and as a large increase of means is necessary to the success of the enterprise, we commend it to the enlarged liberality of the denomination in this State.

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## Poetry.

[It was at my special request that the gifted writer of this piece consented to its publication; and, if by much importance, the delicate diffidence of its author can be overcome, the readers of the Reflector will be gratified with other affections from the same pen. Such intellect, genius of taste, joined with so fervent and unbrokeable piety, ought not to be confined to the ordinary duties of a pastor's wife, important as those duties are, but, like an Eastern garden, they ought to send out their spiccs as the breezes of divine Providence pass over them.—Editor of the Reflector.]

## The Feast.

BY MRS. S. H. E. SMITH, OF WESTERN N. Y.

## LUKE XIV.

O, gaily shone the lighted hall,  
And rich the proud saloon—  
Illumed with lamps and mirroring gems,  
As with the noonday sun.

And manhood's lordly step was there,  
And beauty's kindling eye—  
For Judah's loftiest are met  
In glad festivity.

Who now, with meek, majestic tread,  
Enters the spacious dome,  
While, as He moves, the courtly throng  
Divide to make Him room?

A Galilean peasant's robe  
Is thrown his form around—  
Yet reverently they gaze on him,  
As on a monarch crowned.

And beauty's dimpling cheek is smoothed—  
And hushed the voice of mirth,  
As tho' the form they gazed upon  
Were scarcely one of earth.

Yet, nought of proud, or sullen gloom  
Invents that brow supreme,  
Where dove-like peace and holy love  
In cloudless lustre beam.

And, as his accents, rich and clear,  
In silver cadence fell  
On their astonished ears, they stood  
Entranced, as by a spell.

For he told them of that upper world  
And a glorious feast, prepared  
By the King of kings and Lord of lords,  
Which the contrite only shared.

He bade them for that feast prepare.  
In lowliness and truth—  
And hast to give to God their hearts  
In freshness of their youth.

And some were there, whose hearts replied—  
Master—how blessed are they,  
And only they, who to this feast  
The gracious call obey!

They turned them from the vanities  
And glittering toys of sin,  
And sought a throne and diadem  
Of peerless worth to win.

## We are Seven.

BY WOODSWORTH.

A simple child,  
That lightly draws its breath,  
And feels its life in every limb,  
What should it know of death?

I met a little cottage girl;  
She was eight years old, she said;  
Her hair was thick with many a curl  
That clustered round her head.

She had a rustic, woodland air,  
And she was wildly clad;  
Her eyes were fair, and very fair;  
—Her beauty made me glad.

Sisters and brothers, little maid,  
How many may you be?"  
"How many? seven in all," she said,  
And wondering looked at me.

"And where are they? I pray you tell."  
She answered, "Seven are we;  
And two of us at Conway dwell,  
And two are gone to sea.

Two of us in the church-yard lie,  
My sister and my brother;  
And in the church-yard cottage, I  
Dwell near them with my mother."

"You say that two at Conway dwell,  
And two are gone to sea,  
Yet we are seven!—I pray you tell,  
Sweet maid, how may this be?"

Then did the little maid reply,  
"Seven boys and girls are we;  
Two of us in the church-yard lie,  
Beneath the church-yard tree."

"You run about, my little maid,  
Your limbs they are alive;  
It two are in the church-yard laid,  
Then ye are only five."

"Their graves are green, they may be seen,"  
The little maid replied,  
"Twelve steps or more from my mother's  
door,  
And they are side by side."

My stockings there I often knit,  
My kerchief there I hem;  
And there upon the ground I sit—  
I sit and sing to them.

And often after sunset, sir,  
When it is light and fair,  
I take my little porridge,  
And eat my supper there.

The first that died was little Jane;  
In bed she moaning lay,  
Till God released her of her pain;  
And then she went away.

So in the church-yard she was laid;  
And, when the grass was dry,  
Together round her grave we played,  
My brother John and I.

And when the ground was white with snow,  
And I could run and slide,  
My brother John was forced to go,  
And he lies by her side."

"How many are you, then," said I,  
"If they two are in heaven?"  
The little maiden did reply,  
"O master! we are seven."

"But they are dead, those two are dead!  
Their spirits are in heaven!"  
'Twas throwing words away: for still  
The little maid would have her will,

And said, "Nay, we are seven!"

## Miscellany.

From the Anti-Slavery Standard.

## The Stupid Rogue!

A story founded on fact, with fictitious names, and invented incidents, too slight to impair the truth of the narrative.

Frederick Allen, a native of Massachusetts, left the old Bay State with half her soul untilled, like thousands of others, went off to the West, "to seek his fortune." A gentleman, connected with him by marriage, invited him to spend a few days at his house, in Lexington, Kentucky. Every thing was calculated to please the young stranger. He was delighted with the hospitality and cordial frankness of his host; all the convenient appearances of wealth surrounded him; the slaves looked sleek and well fed; and his youthful self-importance was not a little flattered by their servile politeness, and frequent repetition of "young massa."

The servant who brought his boots, polished like a mirror, was a particularly handsome, bright looking mulatto, with a slight expression of mischief lurking in the corner of his eye. Seeing him work with great skill of hand, the New Englander one day said to him, "What a smart fellow you are, Harry! You must be able to earn a great deal of money. I almost wonder you havn't made off for Ohio, before now."

The chamber-maid was standing near, broom in hand; Harry looked at her, and she looked up to Harry. The glance seemed to be involuntary, and was exceedingly brief; yet the stranger thought he detected in it something quizzical and significant. Fearful that he was being watched by his host, he hastily added, "Don't think that I advise you to go to Ohio, Harry. They tell me a good many of your smart fellows run off, thinking they can do better at the North; but with such a place as you've got, you'd be a fool to try it. You've got a first rate master, havn't you?"

"Oh yes, massa."

"I'm glad you know when you're well off. I don't suppose you want your freedom?"

"Oh no, massa; if there's anything I do despise, it's a free nigger."

"Poor creatures," replied the young man, "they don't know what it is to have a kind master, to provide for them all the year round."

He closed the door of the room after him, as he spoke. Harry looked at Ann, raised his eyebrows, put his fore finger to the side of his nose, and gave a low, chuckling laugh. Ann did not laugh, but she looked very queer.

The next morning, Mr. Allen's boots were not brushed. "Where's Harry?" said one; and "Where's Harry?" asked another; but nobody could tell. Ann, his wife, being questioned, answered very demurely, that she had not seen him since day-light, when he went out to take care of the horses."

On searching the stables, it was found he had taken care of one horse, at least; for the animal was nowhere to be found. The master raved, and swore that Ann should be flogged, if she did not tell, forthwith, which way Harry had gone. Whereupon, Ann began to cry, and said very deviously, "How could she tell? She didn't know Harry where he was going;" and her mistress began to cry also, begging that Ann might not be whipped.

"D—n it," said the angry master, "this is a fine piece of business!" The best servant I had. I was offered \$1200 for him, last week. And the rascal has taken my horse, too."

Frederick Allen colored to the temples—"Could it have been I, that put Ohio into his head?" thought he; "Surely not; for the plan must have been longer than one night ripening. But I now remember the cunning rascal has asked me a great many questions.—I'll be hanged, if he didn't get out of me the whole history of my route from the North!"

He questioned Ann, with a scrutinizing gaze; but she looked down, very innocent and stupid, and answered with respectful brevity, baffling investigation. Having a great regard for "property," his mind was ill at ease; and he took opportunity to confess to his hostess that he feared he had, quite unconsciously, been an accomplice in Harry's escape.

To his great surprise she answered cheerfully, "I am glad of it, Mr. Allen; and I wish in my heart they would all walk off. As for the horse, what consequence is it? The poor fellow would have been overtaken, if he'd gone afoot. My husband is rich; and we owed Harry more wages than the horse would come to. I'm only sorry he did not take his wife and children with him."

The husband was of a different opinion. He instituted a diligent search, and offered a large reward, but all in vain. He was, however, of a placid and easy disposition; and after swearing for a few days, blaming his own foolish indulgence, and the cursed abolition tendencies of his New-England wife, he appeared to forget all about the matter. Moreover, after five or six glasses of wine one day, he swore with a rough oath, that "Harry was no fool; and that he had done just as he would, if he were a slave."

Months passed on, and no tidings came of Harry. A new husband was provided for Ann; but she refused to live with him. Her master considered this a very unprofitable arrangement; and as usual swore at her for her obstinacy.—Gov. Seward will assuredly improve his influence to obtain for the papists all they ask. The subversion of the great principles of the republic would be a trifling matter for the accomplishment of this object. It would be a beautiful thing indeed, to plant a dagger in the very heart of the constitution, and give Catholics superior privileges to those of other religious bodies.—The Pope ought to present the Governor with some distinguished token of his regard, if he should succeed in his noble design, as it will lay a grand foundation for his future ascendancy, and native citizens ought to feel deeply indebted to him as the champion of republican equality of rights! Such a man at the head of affairs we can not be too soon rid of, no matter what be his politics.—N. Y. Bapt. Reg.

Catholics and School Fund—We trust our friends are not forgetting the designs of the Romish priests on the school fund in the city of New York, nor their duty to look out for whom they give their votes this fall, for legislators.—Gov. Seward will assuredly improve his influence to obtain for the papists all they ask.

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## CHRISTIAN REFLECTOR.

me, massa; and I couldn't get a dollar to buy any more. I've been starved and frozen; and I'm sick enough of freedom. If you'll only forgive me, massa, I'll be proud to work for you the longest day I have to live."

Of course the master did forgive him; and he had a bright new suit of clothes, forthwith; and his master gave him a silver dollar; and Frederic Allen gave him a silver dollar; and the neighboring planter praised him, and gave him tobacco and small change. Moreover, the generous Kentuckian gave a servant's ball on the occasion, to all the slaves on the plantation; and they had plenty of cake and grog; and they were all told to look up to Harry, and hear what Harry had to say, and follow Harry's example, and Harry was repeatedly instructed to take every opportunity of talking with them; and not be sparing of pains to let them know all about his experience of freedom.

The intelligent slave obeyed these orders with a zeal, which, had it been duly appreciated, would have raised him as high as Haman; that is, fifty cubits higher than wished. For three months he labored with unabated diligence, and was treated with a degree of consideration that excited the envy of all his class. Even his mistress began to think it was indeed better for the poor creatures to have somebody to support and protect them; forgetting the self-evident fact that the masters are the ones that "can not take care of themselves."

But one night, as she lay awake, she heard at midnight the shutting of doors, and the suppressed murmurings of voices. For a moment, she was alarmed, but then came the conviction that some of the servants were ill; so she turned upon her pillow, and slept quietly till morning.

Ann did not appear as usual, to assist at her toilet. She was no where to be found. She had gone; and Harry was gone; and the children were gone; and Ann's brother and sister, and Harry's two brothers, had gone along with them; and about that time seventeen slaves in the neighborhood disappeared strangely.

Harry had been ordered to tell them all he knew about freedom, and he had taken care that no opportunity be lost. Many a sly glance had passed between him and Ann, when praises were showered upon him; and when she expressed any doubts about the projected expedition, he answered "Never fear. You know I went a purpose to find out about things; and I tell you we can get a good living; and nobody can catch us, after we get into Canada; and I know the road, now, just as well as I know the way to bed; and I know folks that'll let us have fresh horses every fifteen miles. I've got money enough to pay 'em for it, too. Didn't I bring my wages stitched in my ragged coat? And hasn't master given me a silver dollar, and many a shining sixpence? And hasn't the gentleman, all round, given me a power of cash? Because, you see, I like to be a slave so well!"

The mischievous fellow made a significant motion with his finger, and looked out of the corner of his eye, with impulsive roguery; and Ann thought, what she often said, that "her Harry was about the cutest chap ever raised in old Kentuck."

This last effort completely astounded the Kentuckian. He did not even swear about it, but manifested a most decided aversion ever to hear the subject mentioned. In fact, both himself and his wife were in that state of mind, that one hour's conversation with such an one as John Woolman, or Elias Hicks, would have produced the entire emancipation of all their slaves.

Had the moral sentiment of New England been sound on this subject, and had Frederick Allen carried thence to Kentucky true principles of freedom, a few words from him, seasonably spoken, would have redeemed them all.

But the moral sentiment of the free states is corrupt; and therefore the thoughtless young man found nothing better to utter than reproaches on the "ungrateful negroes." Reader, are you quite guiltless of co-partnership in forcing and sustaining this unhealthy public sentiment? I fear not.

On searching the stables, it was found he had taken care of one horse, at least; for the animal was nowhere to be found. The master raved, and swore that Ann should be flogged, if she did not tell, forthwith, which way Harry had gone. Whereupon, Ann began to cry, and said very deviously, "How could she tell? She didn't know Harry where he was going;" and her mistress began to cry also, begging that Ann might not be whipped.

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